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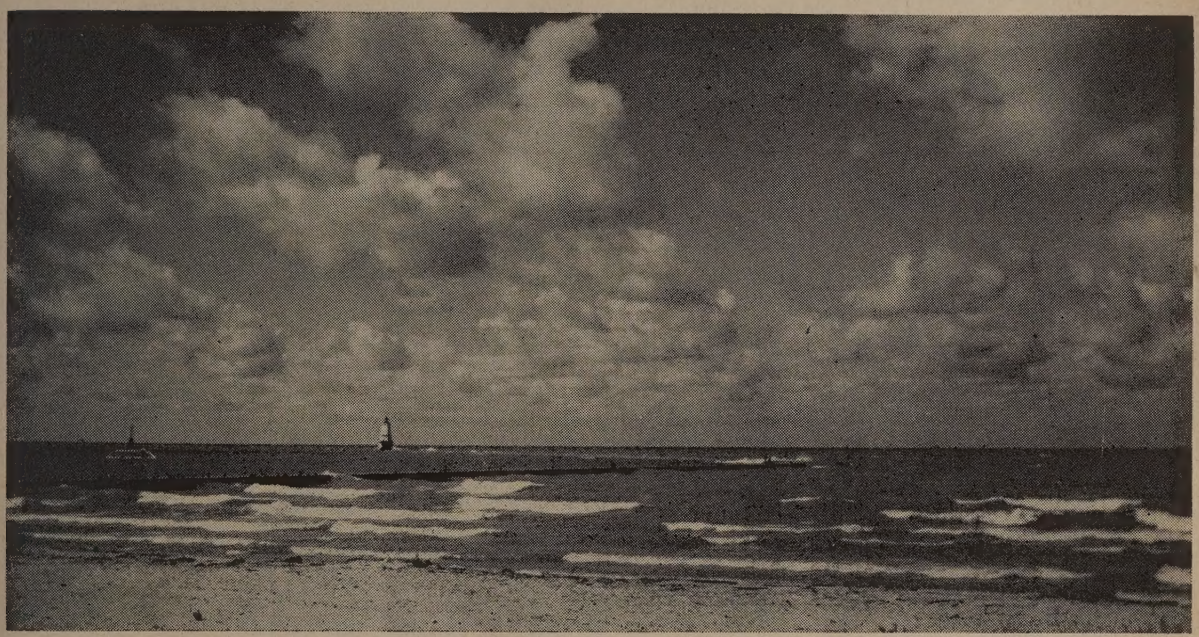

And God said, "Let there be a firmament in the midst of the waters, and let it separate the waters from the waters." And God made the firmament and separated the waters which were under the firmament from the waters which were above the firmament. And it was so. And God called the firmament Heaven. Genesis 1:6-8 (R.S.V.)

A Broad Look at Color in the World

Clarence E. Pickett

Solving Our Loneliness

An Editorial

Suez--Symbol and Lifeline

Landrum Bolling

I Serve God

This is the third of three short meditations on the words of Paul in Acts 27, written by Glen O. Morford, Friends Evangelist of Haviland, Kansas.

We have noted in previous writings that Paul says in Acts 27:23 "I belong to God," and "I believe God." Now we want to look at another statement where he says, "I serve God." Serving God was a full time job for the Apostle Paul. From the time of his conversion he devoted all his time to serving in the Kingdom of God. He was called to a life of service.

We may become so busy in serving ourselves that we have no time or thought for any other kind of service. When self is on the throne, everything else seems to be forgotten. Self becomes so big that we see nothing beyond the little circle in which we live. We need to serve others, but only from the right motive. It is possible to serve others from a selfish standpoint. We may help others because we want them to help us. The right motive is to serve others because they are in need, and thus in serving others we serve God. The greatest service we can do is to God.

Real service to God will come out of a heart of love. We love Him so the natural thing is to want to do something for Him. We will find our place of service in His Kingdom only as we obey Him. Notice in verse 26 that Paul says, "Howbeit we *must* be cast upon a certain island." The love of God may become so great and so real in our hearts that we feel we are compelled to serve Him. If we really love Him, we must obey Him. Obedience is the first step in real service. This service is not all one sided, for we will never be able to outdo God. He has done more for us than we can ever hope to do for Him. All the time we are serving Him we are also receiving from Him. Note the words in verse 24, "God hath given thee all them that sail with thee." We never know what God may be wanting to give us.

My prayer for each reader is that all may have the assurance that we belong to God, and looking up to Him may believe Him more fully and walk out into a larger place of service in His Kingdom.

Glen O. Morford

Friends Around the World

Statistics on the World Society of Friends have recently been issued by the Friends World Committee for Consultation. The following figures are as accurate as possible, based in most cases on 1954-1955 reports.

Africa—	
*East Africa	26,000
Pemba	80
South Africa	227
Alaska	1,727
Australia	750
Bolivia	1,000
*Canada	800
Costa Rica	50
*Cuba	1,031
Cyprus	10
Denmark	43
France	89
Germany	528
Great Britain—	
London	21,194
Fritchley General Meeting	30
Foreign membership	66
El Salvador	275
Guatemala	4,112
Honduras	900
Ireland	2,009
*Jamaica	800
Japan	177
Madagascar (Imerina and Sakalava)	6,950
Mid-India	199
*Mexico	50
Netherlands	103
Norway	70
New Zealand	487
*Near East	100
Sweden	111
Switzerland	86
China—no figures	
*United States	117,261
Grand Total	188,369

**Asterisk indicates countries in which all or some of the Friends groups are associated with the Five Years Meeting of Friends.*

Picketts. Mills to Travel

Clarence and Lilly Pickett, accompanied by Sumner and Lela Mills, will leave in October on a special travel mission to visit Friends work in Asia and elsewhere. The Picketts will visit London and the Mills Jordan and Africa during the latter part of the trip.

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Editorials . . .

olving Our Loneliness

It is possible to be lonely in a multitude but not so xely in the family or a circle of friends. Where there e kindred spirits, there is a sense of at-home-ness. ellowship therefore is not determined alone by dis-nce or by numbers of people.

Even so it is not easy to have a vital fellowship ross miles of distance over prairies or seas. To *know* ople we must *meet* them; to *love* them fully we ust *understand them.* It is association, understanding, ve and a common concern and loyalty which make a llowship out of a group of people; a family out of ose who live in the same house; a Meeting out of an sembly of Friends.

Loneliness furnishes a soil for discontent. The "dif-ult" person may be one who is simply lonely. In-ardly he does not quite have a feeling of *belonging.* e may be present as a person, but not as a sharing ember. That which truly brings him in is not a for-ality of "joining;" it is the entrance of his mind, his irit into the common life and thought of his group, the branch is joined to the vine.

More than we may realize, tensions and conflicts ise from this feeling of not belonging. When ten-ons arise they may be met by inclusion of the conten-er—a contender who has become such because he has lt "outside."

These feelings of inclusion-exclusion apply to odies of Friends as they do to individuals. The So-ety of Friends, small in numbers but consisting as it es of isolated groups may have more loneliness in it an we realize. It is not easy to help each other, as idely dispersed Meetings of Friends, to feel like "in-ders" of the Society of Friends.

Specifically, and perhaps surprisingly to many riends, the staff of the Five Years Meeting, having to ork at some distance from the Meetings and fields we erve, also develops some measure of loneliness, despite eir opportunities of travel and visitation among riends. Our friends are "out there," our work is at me distance.

These problems of creating and maintaining fel-wship are as permanent as are our distances, but we an do something about them. First of all we can use ur God-given imaginations by which we understand ese facts of our life as Friends and sympathetically ridge our distances. In the second place we can bridge em partly by travel, by the printed page, by corres-ondence.

Recently the office staff has met with a small group f Friends going to the mission field in Africa, together ith some returning and furloughed missionaries, dur-ng their week of study and preparation at the Central ffices. We worshipped with them and felt the fellow-hip of our common service for Christ. It has greatly aided us and them in the common fellowship of the service which they and we shall together render.

In that short time we had a fellowship which takes *us* to Africa with them. They and we are not just names associated with places in Africa or America, but people, friends, Friends and fellow disciples working at different and necessary parts of the same service.

What values we might gain if staff, board members and local Meetings could meet in one body for fellowship, for review of our common service and commitment to the work of the Church! Distance, time, finances forbid this almost completely, but we can touch one another through such contacts as we may have. It requires holy imagination, prayer and loyalty to our Lord and love for those with whom we serve if we are to be drawn together in effective service. Loneliness can give way to the joy of togetherness.

Quaker Men and Women Confer

During October 13-17, representative gatherings of men and women of the Five Years Meeting will convene at Germantown and Wilmington, Ohio, respectively. It will mark more than a half-century of united service by the women of the United Society of Friends Women and only six years by the Quaker Men.

What a fine record these women Friends have written in their fifty years and what remarkable progress these men Friends have made in only six years of existence as a Five Years Meeting body. Greater days are ahead and the themes of these conferences indicate their spiritual momentum. These concerned bodies of Friends are power-packed, in harness and pulling important loads. They help to answer our need for the sense of "togetherness."

Politics in a Fish Bowl

Whatever this gadget age is doing for us, it is certainly giving us new eyes, new exposure. The political conventions were a demonstration, a hint of the "new look" in political propaganda—a propaganda that has not become adjusted to the searching eyes of the telecasting camera.

Except for speakers there could be little posing in the conventions. The man in the audience could not know when the mechanical eye was on him and a million people were studying his face for ill-concealed emotions and reactions. When candid cameras become movies and throw their pictures to the world they catch many a politician off guard and help to take the pose out of politics.

Are we moving in a general way toward a fish bowl existence? Probably so and there is much to commend it. Getting rid of secrets is one major advance toward a secure world. If and when the same mechanisms that catch politicians in unguarded moments are applied to international affairs the "eyes" and "ears" of the stratosphere, which are rapidly being developed, will help to dispel error and bring in the correctives of truth.

When that happens "there'll be no hidin' place down here" and the world will be the better for it!

The Wonderful Land of "Mightbe"

Utopia, Atlantis, Shangrila—these are but a few of the attempts to imagine and describe the world that ought to be, as the authors see it. It is not entirely wasted effort to apply one's imagination to the future and visualize a land and an existence which is within (or beyond) our power to create. Indeed we live somewhat by our dreams. It is this quality of imagination inspired by the sense of "ought" which precedes every advance. There could be no invention without imagination, no fulfillment without hunger and aspiration.

Knowing something of our world of electronics, power-flight, wonder drugs and many other present day "miracles" what kind of a world might we discern through yonder mists? This is a day in which one hardly dares to be a doubter of the possibilities in scientific creations. Before one expresses his doubt, says it can't be done, someone is doing it! Our universe seems to be crammed full of resources which we have scarcely touched.

Of course the great new world will not be great nor will it endure unless it makes us over as new, spiritual occupants and good users of what we create. Are there also miracles of the spirit possible to parallel our material advance? This new world must not only send us around the world or to other worlds at incredible speed and guard physical security with electronic guarantees it must not only protect life, it must make men fit to live.

That is the truly great question—the grand dream what man under God can become. No better picture has been drawn than that of Isaiah 35, in which the blind the lame and the dumb are healed and men walk together in spiritual newness with "joy and gladness, and sorrow and sighing flee away."

What if in some limited measure our dividing barriers were erased—what if men thought and acted in terms of the Kingdom of God above national advantage and race pride? What, Oh what could be done for the happiness and well-being of God-centered men in the wonderful land of Mightbe!

E. T. E.

American Race Relations and World Affairs

A Broad Look at Color in the World

By Clarence E. Pickett

A called conference of Friends on race relations was held August 31-September 3 at Wilmington College, with over 130 Friends present. The concern for such a conference came from Baltimore Yearly Meeting, and the conference was sponsored by the Friends World Committee. Representatives of 16 Yearly Meetings were present, with north and south, urban and rural, Negro and white Friends in attendance. There were only four addresses, the rest of the time being spent in discussion groups. Ralph Rose gave the first talk, speaking of Friends and the traditions regarding race we have held. Butler Jones of Ohio Wesleyan, a sociologist, spoke on the position of the Negro in the south today. Byron Haworth spoke on North Carolina Friends and race relations, with Dorothy Brown and Dudley Carrol adding brief statements. Clarence Pickett spoke on race relations in America and their effect on world affairs with Fred Reeve adding a postscript on Africa. The message that came out of this conference will be presented in the following issue of The American Friend. Here we present a condensation of Clarence Pickett's remarks.

It is possible to look at some of the race relations facts of our time and feel a growing sense of satisfaction, for instance the decrease of lynchings. From 1910 to 1915 there were 63 lynchings in our country. From 1925 to 1941 there were 40 lynchings. From 1951 to 1952, two years, there were two lynchings, and there have been none recorded since that time. This is a remarkable and gratifying record. Even men from the Negro leadership of our country who usually see ominous signs in the field of race relations nevertheless have spoken in public concerning the great improvement in this field.

Congressman Adam Clayton Powell of Harlem in New York City attended the recent conference in Bandung of Asian and African statesmen. Speaking at that conference he said "Our development is in the direction of more complete democracy in race, in which men and women will be given greater opportunities and then judged on their merit, without regard to race." Coming from a distinguished member of the Negro race, who often has spoken bitterly of the restrictions which have been placed upon his people in this country, this is an important comment. One might note as well the increased number of men and women who have achieved distinction in education and who now hold positions within the area of their competence, entirely apart from race, Judge William Hastie of the federal court in Philadelphia and Ralph Bunche of the United Nations for instance. Let us admit that progress is being made and thank God for it.

I hope, however, we will not feel complacent as though the problem of race in foreign affairs had passed the zenith of its explosive quality. As a visitor to the Soviet Union in the summer of 1955 my associates and I were more frequently asked about the treatment of the Negro in the United States than any other one question. While their picture usually was a distorted one, almost taking us back to the days of human slavery, nevertheless from comments in our own press and from other means of communication they were able to raise questions with us which they, at least, felt indicated their very great superiority over us in the question of race relations.

I remember a quotation from Chester Bowles book, *The New Dimensions of Peace* in which he says, "I have met more than one American official in Asia and Africa who, at times, has talked and acted not unlike the racist American prototype regularly found in Russian propaganda."

Speaking even this August from his position as a reporter for the *New York Times,* living in India, A. M. Rosenthal refers to the effect of color on the Suez Canal debates. He said, "The Suez issue has become one where the white nations are on one side and the non-white on the other. That makes more difference than the diplomats like to acknowledge." Coming much closer to home, I have been informed by a responsible member of the Negro race in our own country that there is an astonishing amount of approval of General Nasser's action in seizing the Suez Canal and support of him in his general position of objecting to outside interference or international administration of that great waterway.

Whether or not we believe that the France-Morocco question is a color issue or not, there is little doubt that the African world and the Arab world and the world of color in general believes that it is a question of color. Closely associated with that is the accusation that it is part of imperialistic policy. More than we like to admit, there is a growing separation between the nations of color and the white nations and we, thus far, have not succeeded in checking it, but in some cases have made a marked contribution to it.

I was impressed by reading recently the criticisms of a Nigerian graduate student from Syracuse and Columbia Universities, who spoke of the Hollywood war against Africa. He referred to moving pictures circulated in this country which play up the savage quality of the native African and which have, he says, created a stereotype untrue to the facts of life in Africa, deeply resented by the people of that great continent. "And yet," he commented, "This is exactly what you would expect of the imperialist white man."

To add to this competition, we have not infrequently sent home foreign students of color from this country with a sense of the depth and tragedy of segregation in our own country, which, when reported in their native communities, brands us as practicing primitive forms of segregation which would hurt and insult our students and scholars of color.

It has been said that the Negro is America's untouchable. I have also heard from a friend of a German who hangs his head in shame every time he thinks of what his country did to the Jew, killing six million of them. But he told my friend that after seeing what segregation had done to the soul of the Negro, he had come to the conclusion that it is worse than what Hitler and his colleagues did to the Jews in Germany. He may be wrong, but this is what he is telling the people of Germany.

Now all of this can but do damage to our international relations. A few comments are certainly appropriate as to what might be done about it.

In the first place, there is no doubt about the very profound influence that men in high positions, representing our government, may have upon the life and thought as between two countries when they represent something quite different from the sense of superiority. Happily, Chester Bowles and John Sherman Cooper, representatives of the United States Government as Ambassadors to India, have left behind them a sense of responsibility as interpreters of India to this country and of America to the Indians, and have found ways in which the abundance of America may play its part in the rebirth and reconstruction program of the great State of India. This illustrates how, on the governmental level, we may do a great deal to overcome what for many of us is a mistaken judgment of the atti-

PLAIN SPEECH

Beyond Apology

Often, in the past, those who have been committed to the pastoral system among Friends have been made to feel that they are on the defensive. They have been accused of a departure from original Quakerism, and this departure has often been represented, by its critics, as a *decline.*

Now, after seventy years of development of the pastoral system among Friends, a new note is being struck, and this new note is wholly unapologetic. A strong example of this vigorous emphasis was provided by the Quaker Lecture of Lorton Heusel during the recent sessions of Indiana Yearly Meeting, when the speaker presented a pattern which goes beyond non-pastoral Quakerism, on the one hand, and beyond ordinary Protestantism on the other.

That there is a need for special people with special pastoral gifts is in line with both common sense and New Testament Christianity. What is everybody's business is nobody's business. It is especially important, in the modern world, that some persons be adequately trained in the science of healing souls. Though adequate skill in this cannot come merely by means of a university education, the education undoubtedly helps.

But Friends cannot be loyal to their major insight by copying the ecclesiastical patterns of their Christian neighbors. Whenever we do this, we tend to miss the glorious conception of a ministry that is truly universal. The new mood among the Friends who constitute the Quaker majority is unapologetic, because of the recognition of the fact that a pastoral system, far from being incompatible with emphasis on the universality of the ministry, is actually needed in order to put that universality into effect and to rescue it from mere words. The task of the pastor is to arouse and develop the ministry of others.

Too often, in the past, we have seen the Quaker pastor as something a little *less* than his Christian counterpart who is under holy words. Now we are beginning to see that he must be far *more.* The Quaker idea of spiritual responsibility lies on the far side of the conventional ministry. What we seek to produce now is not a pale or tame reflection of a clergyman, but something far more adventurous. The Quaker pastor of the future must be a pioneer in the development of the new Christian democracy.

D. E. T.

tude of a great many of the American people in their thought about the people of color in other parts of the world.

Secondly, anything we can do to remove the stain of segregation in this country from our practice will do more than any other one thing to show to the world that we take seriously the words of the Declaration of Independence to the effect that "all men are created equal."

Again, the re-thinking that is going on in the whole area of Christian missions is a wholesome and healthy exercise. The tendency to allow the management of the native Christian Church to be carried on under the leadership of native men and women, and for the missionary from abroad often to play a humbler role so far as management is concerned, is all in the direction that is to be desired. In many cases this, we have to acknowledge, has been forced upon us as a Christian world. There is no choice for the Christian Church in China but that it should be led by Chinese and the missionary is to have very little, if any part in its future. In parts of India and in other Asian states there is a growing tendency to question the need for the Christian missionary, not because there is any objection to Christianity, but because of the implications of inferiority that seem to be present when positions of leadership especially are held by foreign missionaries. And it behooves us, as members of the Christian Church, to examination of our motivation to see to what extent our practice of Christian missions may have lent itself to an imperialistic policy.

The new birth of our mission and of its emphasis in Kenya is by no means unimportant in the development of our sense of responsibility politically. For while we have no disposition to try to control the political life of that area, the fact that there is increasing recognition of the leadership of the native Kenyans and a concern to help them with their problems of health and education so that they may be able to manage their own affairs, is a great asset to the political and cultural relations between ourselves and the Africans.

It would be easy to paint a picture of bloody, bitter tragedy between the African-Asian world and the Western world, between the two races, with a probable predominance in the long run of the Asian races over the white races of the west. That could happen, even though at the moment the Western world is in command of the atom bomb.

But our goal is to see as far as we can that relations of understanding, of fellowship, of belief in the sacredness of the life and spirit of men and women of all shades of color exist. No more important and searching statement can be made than that the lightest of the white and the darkest of the black are children of a common heavenly father. No more important quest can be entered upon by ourselves as Christians and Americans than to see that we recognize men and women for what they are, not dividing them into superior and inferior.

The mills of the gods move with precision. The nature of the quality of men of color will be acknowledged whether we do it or not. Let us not stand in the way. Let us find our place in the forefront of those who look upon people as people, with the eye of vision of what they may become, and what in the eyes of an Almighty Creator they now are.

Plans Made for Men's and Women's Meetings

One of the many interesting features of the program for the Quaker Men National Conference to be held October 13-17 in Germantown, Ohio, is a series of discussions on responsibilities and opportunities of Quaker Men in various fields of life and activity. The discussion leaders and topics are: Quaker Men . . . In the Home—R. Ernest Lamb; In the Meeting—Seth B. Hinshaw; In the Community—John Haramy; In our Schools—Thomas E. Jones; In the Daily Job—L. Glenn Switzer; In the Government—Warren Griffith.

Ernest Lamb, now administrative secretary for the American Friends Board of Missions, has been a leader in the men's movement among Friends since its beginning in 1950. Seth B. Hinshaw is Superintendent of North Carolina Yearly Meeting and John Haramy in an Indianapolis attorney and business man, a former college professor and a noted lecturer and traveller.

Thomas E. Jones is Earlham College's well known president, while Warren Griffith is a member of the Wilmington College faculty who during the coming year will be working with the Friends Committee on National Legislation at Washington, D.C. L. Glenn Switzer, California business man, served as national president and gave the Quaker Men's movement dynamic leadership during its first five years of existence.

Other features of the second national Quaker Men Conference include an opening address by Samuel Marble, President of Wilmington College; a Sunday afternoon program by Wilmington College; an address Tuesday night by Ralph Rose, Mid-west Secretary, Friends World Committee; and an address the closing evening, October 17, by Elton Trueblood, nationally known author and lecturer.

* * *

The Quaker Men Conference will be held at Camp Miami in Germantown, Ohio, which is not far from Wilmington, Ohio, where the Friends Women will be holding their national conference at the same time. Two joint sessions, on Sunday and Monday nights, are being planned.

* * *

The National Conference to be held October 13-17 at Wilmington, Ohio, by the United Society of Friends Women will be the 25th such meeting of that group. Under the theme, "Go Ye," the Conference will include Prayer at Nine, workshops, business, devotionals, a tour, tea, and addresses. Each local Woman's Society is entitled to send one delegate. Each Yearly Meeting United Society is to appoint two delegates-at-large. All Friends Women are invited to attend.

All names of delegates should be sent to Rida Deakin, 127 Birdsall St., Wilmington, Ohio. All requests for hospitality should be sent to Pauline B. Haines, R. R. 1, Wilmington, O. General Chairman of the Conference Committee is Ellen P. Robinson.

The Saturday, October 13, program will include a fellowship hour and a program by Wilmington College and Wilmington Friends Women. On Sunday Seth Hinshaw of North Carolina will give the morning sermon, all Friends missionaries will be introduced in the afternoon just before an address by Leonard Wines, and Quaker Men will be guests in the evening to hear an address by Ruth Y. Nelson.

Speakers during the week will include Ralph Rose on October 15, Errol Elliott on October 16 and Eleanor Zelliot and Elsie Farris on October 17.

East Africa Yearly Meeting Gathers Near Mt. Elgon

East Africa Yearly Meeting met in its eleventh annual session at Kimilili, North Nyanza Province of Kenya, August 22 to 27, almost under the shadow of towering Mount Elgon. Each afternoon threatening tropical storms rumbled across the summit of the mountain and on more than one occasion influenced the prompt closing of the afternoon session. By some kind of modern miracle, close to one thousand people crowded daily into the low thatched roof meetinghouse and daily gave close attention to public ministry, to stated addresses and to routine business matters.

About seven hundred representatives were in attendance, coming from widely scattered areas. No less than four different languages were used from the platform, but always the staff of interpreters, usually the clerks, served in each situation without hesitation.

Benjamin N'Gaira, Administrative Secretary of the Yearly Meeting, was always at hand to assist the Clerks in presenting business with dignity and dispatch. The three top officials of the Yearly Meeting are all working in the field of education, Jotham Standa, Presiding Clerk; Fred Kamidi, Recording Clerk; and Thomas Lung'aho, Treasurer. Fred Kamidi was a delegate to the World Conference at Oxford and Thomas spent some months in America last year. Benjamin Wagesa, on the staff of Friends Bible Institute, seems to be the star interpreter, alert and with a voice that can be heard under most difficult conditions. All of these younger African leaders are serving the Yearly Meeting with distinction.

On a number of occasions Benjamin N'Gaira and Thomas Lung'aho made reference to their visits to America and England. Numerous questions were asked about life in America: taxes, marriage, financing religious work, education, entertaining visitors to Yearly Meeting or Five Years Meeting. The entertainment of seven hundred guests would be enough to tax the resources, the hospitality and the finances of any sprawling rural community, either in America or in Kenya; yet the Africans cared for their guests in a well organized way with a minimum of confusion.

The outstanding event during Yearly Meeting was the laying of the Cornerstone for the new Secondary School, located close to the Meetinghouse on the same grounds. It will be officially known as the Kamusinga Secondary School. Foundations are in for the first eleven buildings: seven houses for teachers, the dining hall, two double dormitory blocks with more to be added later, and the power house unit.

Mr. C. H. Williams, Provincial Commissioner of Nyanza, fittingly served as guest speaker for the ceremony. Levinus K. Painter, acting Secretary of the Mission during the absence of Fred Reeve, presided. Benjamin N'Gaira spoke for the Yearly Meeting and Chief Henry Wanyonyi, who was in London a few months ago and was entertained at Friends House, spoke for the local area. Allan Bradley, Headmaster of the Secondary School, concluded the ceremony, which more than fifteen hundred persons witnessed. When completed the school will house 240 boys. The first class will graduate in 1958.

Ed Wright of the American Friends Service Committee office in Philadelphia arrived in time to share with Ralph Way and John Maleki (African work camper) in presenting the Kaimosi work camp program to the Yearly Meeting. Dr. Wilbur Beeson, Kenneth Goom and Herbert Kimball brought outstanding messages. Dr. Beeson's appeal for blood donors for transfusions really alerted the Yearly Meeting. To date there has been reluctance to donate blood. On Sunday morning Joeli Litu, now a tribal judge, Johanna Lumwaga and Levinus Painter spoke to an outdoor congregation numbered by thousands rather than hundreds. The overseas guests and some of the Mission staff were entertained at the recently remodeled Lugulu Mission house where Dorothy Pitman served as gracious hostess.

The Yearly Meeting had chosen the Five Years Meeting theme, "Facing Tomorrow With Christ." Ten years ago I had read the opening minute when the Yearly Meeting was set up. The sessions this year were reassuring, almost amazing. Invitation was extended to attend the sessions in 1966. Such an experience is thrilling to anticipate. We believe these coming years will reveal creative imagination and a worthy degree of Christian statesmanship.

Levinus K. Painter

Many of the Friends mentioned in Levinus Painter's report of East Africa Yearly Meeting are shown here in this picture of representatives of the Yearly Meeting and Friends Africa Mission at the close of Ranjit and Doris Chetsingh's two week tour of Friends work earlier in the summer. Left to right are Thomas Lung'aho, Petro Wanyama, Jotham Standa, Johana Lumorgi, Kenneth Goom, Fred Reeve, Samueli Lunbuya, Ranjit Chetsingh, Benjamin N'Gaira, Fred Kamidi, Doris Chetsingh, Samueli Mwinamo, and Robert Mills. Fred Reeve says of the visit of the Chetsinghs: "The Chetsinghs gave freely of their rich experiences and deep insight in Mission work in India and were able to give a clearer sense of direction to the problems of devolution being currently worked out by the two bodies." Ranjit and Doris Chetsingh visited in Africa as they returned to India from England, where Ranjit Chetsingh served for two years as Chairman of the Friends World Committee.

Iowa Yearly Meeting Holds 94th Session

The ninety-fourth assembly of Iowa Yearly Meeting was held from August 21 to 26 at Oskaloosa, Iowa, with an unusually good attendance. The time of meeting for next year was changed in order that the Yearly Meeting sessions begin on Thursday, August 15, 1957 continue through Sunday, and close Tuesday, August 20.

The guest speaker for the worship services and devotional hours was T. Eugene Coffin, pastor of Garden Grove, California, who stressed the theme: "Friends, Go Forward!"

Among visiting Friends who spoke at various sessions were: Errol T. Elliott, General Secretary of the Five Years Meeting; Wilmer Cooper and Jeanette Hadley of the Friends Committee on National Legislation; Ralph Rose of the Friends World Committee; Frank Donovan, author from Minneapolis; Canby Jones of Wilmington, Ohio; and Jean Coffin.

Orval H. Cox, superintendent of the Yearly Meeting, reported that few pastoral changes were being made. These included Lewis and Ada May moving to Salem Meeting, Gerald and Jean Collier to Stockport Meeting, Esther Figgins to Motor, Al White to Richland, with Chester and Rubio Meetings yet to be supplied.

Missionary Day was observed with Frances Norman of Ames presiding at the Women's Missionary Union sessions. Everett and Ruth Kellum, Friends missionaries from Kenya Colony, spoke in both the women's meetings and the yearly meeting business session. Frances Norman's report showed a membership of 1,165 women in the 52 societies in Iowa and a sum exceeding $13,000 raised for their various projects. Each society pledged $15 for improvement of the Penn College home economics suite the coming year.

The Quaker Men's organization met to name the following state officers: Marion Rains of New Providence, president; Levi Willets of Union, vice president; Melvin Laughlin of Eldora, secretary-treasurer. Quaker Heights, the campgrounds for Iowa young Friends, remains the project of the men's groups.

The recommendation of the outreach and church extension committee that further investigation be made as to starting a new Friends meeting in Cedar Rapids was approved by the yearly meeting.

At Penn College Day, President Charles S. Ball introduced faculty and board members before presenting his annual report. He stated that Iowa Yearly Meeting had reached an all-time high in giving the past year to Penn College, the contributions exceeding $28,000 in addition to the generous gifts of Iowa Friends to the new gymnasium being erected on the Penn campus. A period of silence was observed for Penn board members having passed away during the year: B. F. Andrews, Glenwood Stanley and Byron Ver Ploeg.

Reports from the Public Morals Committee and the Peace and Social Concerns Committee were heard. Paul Baiotto, pastor of Arnolds Park Meeting, spoke on the need to combat social drinking and the increasing problems of alcoholism. Willard Reynolds, chairman of the Peace Committee, stated that "the peace for which we pray still eludes us and we ourselves too often are poor peacemakers."

Newly recorded pastors recognized in the dedication service included Audry Miller of Liberty Meeting, Donald Brandenburgh of Paton and Almon White of Richland Meeting.

Junior yearly meeting sessions were directed by Elsa Abram of LeGrand, who reported an attendance of 67 youngsters of grade-school age. The Young Friends Banquet was held on Friday evening, with Eugene Coffin speaking on the topic, "Christ is the Answer." Wayne Allmon, pastor of Marshalltown Meeting, was chosen chairman of the Iowa Young Friends Board.

Officers appointed for the Yearly Meeting sessions next year are Richard P. Newby, presiding clerk; Maxine Ball, recording clerk; Clifford Wolfe, reading clerk; and Donald Brandenburgh, announcing clerk.

Maxine Ball

We know that the meeting for worship is our foundation; we do not always remember that the meetings for business can be also a wellspring of the spiritual life, that the two meetings inter-act and that all of us are wanted.

Hartford (Conn.) Meeting
Report on Spiritual Condition

Correspondence

Positive Theology

It was refreshing to read the statement in your recent editorial which reads, "Why should Friends shy around theology? It is but one way of thinking systematically about our faith." Our historic church was united in a positive theology which was preached with fervency, believed with the mind and experienced in the soul. And out of this reservoir of spiritual dynamic flowed waters of compassion for the needy and for corrective measures involving social injustices. When we forsake our historic theology as is found in the Richmond Conference Declaration of Faith (1887), we betray the fertile soil which gave birth in a genuine fashion to these concerns. And I think it is time that Friends everywhere come to the sane realization that any group without a theology cannot rightfully be called a "church."

Wayne C. Allman
Marshalltown, Iowa

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Quarterly Meeting

To the Editor:

Grant Johnson's letter in the August 23 issue concerning "sick Quarterly Meetings" is timely. I support his suggestion that it is we, not the Quarterly Meetings, who are sick. Our sickness is not to hunger and thirst enough after spiritual food and fellowship. Several remedies exist:

1. Visit in a tender spirit the most conservative Quarterly Meetings in the country, where not only plain dress, but something of the sweet spirit can be found.

2. Adapt the best we find in the conservative meetings to the new urban environment by (a) learning in small groups, frequently and faithfully, to use silence; (b) experimenting with "retreats" and perhaps using them as part of Quarterly Meeting; (c) learning to make Quarterly Meeting business carry on against a background of sensitive waiting; (d) developing a series of programs explaining and demonstrating Friends' historic way of seeking together; and (e) choosing new and different meeting places.

If Quarterly Meetings seem dead, they are like newly plowed ground, waiting for new planting. God can wait indefinitely. Can we?

Francis D. Hole
Madison, Wisconsin

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 Quaker Hill Drive, Richmond, Indiana.

Psychiatry and the Bible, by Carroll A. Wise; Harper & Brothers; 169 pages; $3.00.

Much is being written today concerning the relationship between psychiatry and religion. This book is one of the most helpful to be written in this area.

The underlying premise is that persons have a need to *belong* which in theology comes in worshipping God. The second premise is based on the need to *participate,* which in theology stems from the second commandment, namely that we should love our neighbor.

Health is thought of as wholeness and fulfillment. Illness can be distinguished from disease in that it always has a tie to the experiences of a person. "In illness, one part of the organism is controlling the whole man." "The function of religion is to enable persons to find inner resources which give strength in the encounter with illness and disease."

This book is written simply, has a Biblical base, and will give much help in understanding Jesus' sayings and miracles. Here are discussions on fear and faith, guilt and forgiveness, love and hate, and finally a stirring chapter on "The Healing Fellowship."

David Castle

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New Testament Christianity, by J. B. Phillips; Macmillan; 107 pages; $2.25.

A book by J. B. Phillips is always readable and full of meaningful content. *New Testament Christianity* is no exception to this standard. With warmth and reverence, the author explains how the early Christian life can reappear today with all of its original power and joy, courage and vitality.

The chapter of "The Faith Faculty" provides many stimulating ideas. His challenge to the church is to welcome the "fresh wind of the spirit and to experience once again the God-given vigor of the early church" by reusing the faculty of faith. He makes five suggestions for renewing our faith: (1) Recognize "that at heart our life attitude has been a long way from that of men attuned to unseen realities." (2) Set aside a period every day for quiet meditation, and make a "deliberate effort to exercise the long-disused faculty." (3) By a constant reading of the New Testament, develop the faith faculty and discover the spiritual world permeating life. (4) Make spiritual experiments "to try out, as it were, the Divine resource." Let us knock, seek and ask. (5) Exercise faith, which often means "a determined breaking through of the matted layers of this world's self-sufficiency and a persistent reaching out to touch the living God."

His chapter, "The Angels' Point of View" is an excellent method of aiding the reader in self-examination and in recapturing the Christian ideals of positive faith, a living hope and a universal love.

Richard P. Newby

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Jeremiah, the Prophet, by George A. Birmingham; Harper and Brothers; 256 pages; $3.50.

The best way to understand "the prophets" is to understand *a prophet.* Unlike Isaiah from the ranks of aristocracy or Amos from the hills of Tekoa, Jeremiah as a person stands in a peculiar position in a line of both the priesthood and the landed families.

The reader is taken as a fellow traveller on the preaching, teaching excursions of Jeremiah until one feels that he has been present and understands the experiences which made this prophet first of all a poet. He is a poet whose songs range the emotional scale of despair, joy, anger, almost every emotion but fear—for here is a man of courage and deep conviction.

Read this book, go with Jeremiah into the market place, the royal palace, the temple itself. Hear him challenge evil in high places until he is branded a traitor, treasonable to an evil administration, because he was the true patriot, loyal first of all to Jehovah's will as he understands that will.

To read this book is to understand better the history of the period which produced the prophet, who in turn helped to produce the period. The prophets were history makers more than history writers, and more important than Kings and wars. Read the book of Jeremiah as you read this book about him and you will sense a beginning mastery of an important part of the Old Testament.

E. T. E.

Notes from the News

Martin Luther is "more alive in the world today than at any time since he posted his 95 theses on the Wittenberg Church door in Germany 438 years ago," according to the officials of the religious agency which sponsored the film biography of Luther. One million Americans have seen the film, and over a thousand churches have purchased 16 mm prints of the widely acclaimed motion picture, "Martin Luther."

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Five Amish conscientious objectors in a West Virginia prison camp were on starvation rations for a month because of their refusal to wear prison clothing which they could not conscientiously accept. At the end of the month the prison authorities allowed the men to alter the regular prison garb according to their convictions.

* * *

A young Indian family have become missionaries from the United Church of North India in Bombay to the city of Nairobi in East Africa. They are sent from the same church from which David Livingstone set out for Africa after visiting India. This is the first venture of this group of churches in sending a missionary to another country.

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Billy Graham was featured recently at the Annual Meeting of the Chamber of Commerce of the United States. An official of the Chamber of Commerce has explained, "The appearance of the Reverend Mr. Graham on our program was in no sense of the word a crowd-building device. We had already arranged for our delegates and visitors to witness a preview of the potentialities of atomic energy for peaceful purposes. . . . Then it occurred to us that we could not, in conscience, emphasize atomic energy without at the same time re-emphasizing the fact that while man has acquired a new power for human betterment, the same power is frightful to contemplate unless we are morally equipped to understand our responsibilities in handling it. The Reverend Mr. Graham's appearance merely pointed up what should be a known fact, and that is, that business is deeply concerned with the public well-being."

Suez--Symbol and Lifeline

By Landrum Bolling

The ingredients of the Suez Problems are not difficult to make out. The solution, however, is hard to find; and, if it is found, it will be harder still to make it stick. Statesmen and ordinary citizens will do well to ponder that problem thoughtfully and pray for its proper handling in the months ahead.

Two great central facts rise above the confusion of debate. One is that from the Egyptian side the seizure of the Suez Canal Company is a symbol of a deep and bitter determination of the Egyptians — and of the Arabs generally — to break all real and imagined bonds of Western colonial domination. The other great fact is that to Western Europe the Suez Canal is the indispensable lifeline of physical survival. For better or for worse, the Egyptians and the Western Europeans share a common "vital interest" in Suez. It is a great pity for both that for some time past, they have not been very fond of each other.

The Nightmare

Not since the Arab-Israeli war has anything so inflamed the Middle East as the Suez crisis. And not since the end of World War II has anything so aroused the British and the French. To be sure, not all Frenchmen and not all Britons have supported the belligerent moves of their governments against Egypt. Prime Minister Eden was sharply criticized in the British press for his apparent willingness to use force to gain a settlement. Not all Britons approved of his comparing President Nasser to Hitler and calling for his removal. Yet it must be remembered that Mr. Eden is normally a rather mild man, that his long years in politics give him a feel of what his people will not support, and that he and his government throughout the postwar period have preached caution and patience — especially directed at the United States—in a variety of international crises around the world. The fact that he could even talk of a show of force to settle the Suez problem is proof of how profoundly shocked and frightened the British are by the recent events in Egypt. The nightmare that haunts their dreams on their overcrowded home islands is nothing less than the fear of economic strangulation.

The countries of Western Europe, and particularly Great Britain, are dependent on imported petroleum to run their transportation systems and to supply power for much of their industry. Most of that particular oil flows to Western Europe through the Suez Canal. To allow Egypt to assume sole control of the Suez Canal—a truly international responsibility for almost a hundred years—seems to the British and French governments like putting your neck in a noose and letting your known enemy have charge of the rope and the trapdoor.

To the Egyptians the issues are also simple and clear—and of urgent importance to Egypt. The Suez Canal Company is an Egyptian-chartered corporation. The Egyptian Government has as much right to nationalize that company as the British had to take over the once-private railroad lines and the once-private coal mines. Moreover, the firm agreement, dating back to the beginning, was that the Compnay would have to hand over to the Egyptian Government its business of operating the Canal in 1968 anyway. As to Western European fears, there is already an international agreement of 1888 which established the principle that the Suez Canal should be open to the shipping of all nations on equal terms, in peace and in war. (Both sides know, however, that the Western Allies closed the Canal to the shipping of their enemies in both World War I and II. And, since the Arab-Israeli war, the Egyptians have succeeded in excluding Israeli shipping from the waters of the Suez. Thus, history does not give overwhelming support to the belief that the Agreement of 1888 is sacred and unbreakable.)

The current crisis, it must be realized, involves far more than the issues immediately surrounding the operation of the Suez canal. In the background is a ten year period of war and semi-war between the new State of Israel and her Arab neighbors, not one of which yet admits the right of the State of Israel to exist at all. It would not exist, the Arabs bitterly say, were it not for the political maneuvers and the economic aid of the Western powers. Every point of contact between the Egyptians and the Americans and Western Europeans is therefore an opportunity for conflict thanks to the accumulated anger, frustration and hate which stem from the establishment of Israel.

Flames of Nationalism

Also in the background are the generations of unhappiness with an inferior status, with submission to European influence and control. The flames of Middle Eastern nationalism are burning furiously today. However carefully Westerners may try to show respect for the dignity and independence of Middle Eastern peoples the long years of Western superiority and arrogance have left a bitter taste.

Moreover, it must be noted that President Nasser is an extremely ambitious man. He aspires to leadership of the whole Arab world. In a sense, he considers himself the spokesman for all Moslems of Africa and the Middle East. To secure and maintain that kind of position requires some pretty dramatic accomplishments. Despite hopeful reforms, his own country is still extremely backward, poor and weak. Such an act of defiance of the West as the seizure of the Suez Canal is a great prestige builder among all other nations which have experienced similarly bitter subjugation to Western power.

Whatever formula is worked out for the management of the Suez Canal the bigger problem remains. The reconciliation of the Middle East with the nations of the West is the real issue. Their economic and political interests are intricably woven together. Despite all their conflicts past and present they must find a way of living together. A settlement by force imposed through British and French arms will be no solution. A purely Egyptian nationalist settlement will not likely be the answer either. What is wanted above all is the patience, the determination, the faith, and the intelligence to negotiate a series of reconciling moves — including a Suez Canal solution—in which the interests of both the Egyptians and the outer world are recognized and a sense of friendly cooperation can be built up again.

The Sunday School Lesson

Prepared by John C. Harvey

For October 14
Ten Laws for Life
Exodus 20:1-17

Sometimes Bible students have been exultant as they thought that the Hebrews had something unique in their Ten Commandments. We may well rejoice, however, in the opposite fact—that the basic principles in the Ten Commandments were accepted by many other people in ancient times. The glory is not that one small group should stand out from all the others in their religious and moral attainments, but that men of all nations should rise to the high standards set forth as vividly through Moses. The fact that other groups taught similar "laws for life" is further evidence that God was really the one God of all the earth, and that He was succeeding in getting His thoughts and ways into the minds of men with varying backgrounds and customs.

Occasionally we hear it said that the Hebrews may have been a chosen people, but that they forgot what they were chosen for. To some extent this is true, but at the same time we are all greatly indebted to Judaism for its high fidelity to the laws for life as given in our lesson. Rarely do we give Judaism enough credit as a primary religious influence upon the life of Jesus Christ.

Christianity does not do away with the need for the Ten Commandments. In emphasizing devotion to the spirit of the law rather than to the letter, we often ease ourselves into such misty thinking that soon we find an extreme lack of moral quality in our lives. We never graduate from the Ten Commandments. Jesus said, "I came not to destroy the law, but to fulfill." The Commandments offer a solid foundation for morality that is definite and strong.

In thinking of the Commandments as a whole, we are reminded of Albert Schweitzer's philosophy of "reverence for life." When we have a complete, unmasked reverence for the Creator and Sustainer of all life, we also have a tenderness of loving regard toward all things which He has made. The first four and then the last six commandments spell out the meaning of reverence toward God and tenderness toward man (made in the image of God). Any man who truly lives up to the first four commandments has a vital center from which he finds the power to obey the other six in full measure.

Questions: What are some present day ways of violating the ten commandments? Is there an indirect way of committing murder through bad social, political or economic systems? Interpret the ten commandments spiritually to see how they are disobeyed in our inward lives.

For October 21
God's Command To Teach
Deuteronomy 6

Few of us realize the extent in which ways of teaching are multiplied in these days. No longer can we think of teaching as something which goes on mainly in a classroom or laboratory. Magazines, radio, television, advertising, extra activities of many organizations, and conversations on a bewildering variety of subjects are all ways of stimulating the minds of people.

It is this so-called incidental teaching which is adding up to be the greatest factor in the learning process today, in religion as well as in more specialized fields. Strikingly enough, it is exactly the kind of teaching which is recommended so highly in our Scripture for today's lesson. "You shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise."

What does this mean for parents and teachers? First, it means that a great deal of our effective teaching will be done "on the run." It will mean that parents and teachers will have to develop much more sensitivity to the learning opportunities of the moment. It underscores the need for a thorough understanding of how people think and feel about the experiences through which they are going. It means that parents and teachers will need to be on hand when these precious teaching opportunities arise in connection with a live situation.

Incidental teaching is not a substitute for direct, authoritative teaching. It is a vital addition to the more direct teaching, and must be in harmony with it. We are beginning to see how desperately children and young people need a tested framework on which to build their lives. They (and we) are lost unless we have some degree of definiteness in the lines which surround our lives. We need the "This is the way; walk ye in it" more than ever before.

God's command is to teach the things which He has been helping mankind to discover through all the centuries. The experiences of the past should not be wasted through our failure to teach the lessons learned.

In the Bible we find the heart of what man has learned the hard way about God and His will for us. Many fathers miss their golden opportunity when they resign themselves to the feeling that they must not interfere in their children's religious life. Only rarely today do we find a child who complains about too much religious talk in the home. Nearly always, when we get to the feelings in the hearts of children, we find a real longing to hear the voices of father and mother in prayer or the reading of the Bible. God's command to teach comes sometimes through the lips of children, who have to ask their parents to tell them about God.

Questions: What is the "table talk" in your home? Are your incidental conversations at home around money-making, personal problems, religious thinking? Do you read the Bible in the home and discuss it so that children can understand it? What kind of literature is in your living room?

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Christian Education Week

Christian Education Week will be recognized in thousands of churches across the country during the first week of October (September 30- October 7.) Observed annually by Protestant denominations, it is sponsored by the National Council of Churches.

With "The Christian Leader and His Spiritual Enrichment" as a 1956 theme, observances this year will focus their attention on the teacher. Slightly more than three million volunteer teachers and officers are working in American Sunday church schools.

"The most important part of Christian education, aside from the Holy Bible and its revelation of God through Christ, is the Christian teacher who gives voice and life to the Word of God," stated Gerald E. Knoff, Christian education head for the National Council.

Friendly Life — Far and Near

Percy M. Thomas, well known Friends minister who has served at Des Moines, Iowa, the Friends Central Offices, and most recently at Plainfield, Indiana, has accepted a call to the Dublin Friends Meeting, Indiana, and has begun service there.

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Friends Bible College in Haviland, Kansas, is planning to build a new gymnasium-auditorium. The senior class has given $2,385 toward the new building and the Academy senior class presented over $1000 toward the fund. It is hoped that construction will start soon.

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Keith Kendall, a senior at Earlham College, will serve the Farmer's Institute Friends Meeting in Indiana during the coming year as minister. His wife, Judy Darnell Kendall, will work in the Friends Central Offices in Richmond as receptionist.

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Stephen Hunt of Walnut Ridge Meeting begins service this fall as pastor of the Friends Meeting in Raysville, Ind. He will serve a year between years of study at Taylor University. Another new pastor in Spiceland Quarter is Harold Milner, who will serve the Clear Springs Friends Meeting in Indiana.

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John C. Harvey, who has written the Sunday School lesson page in this issue and will continue with that page throughout this quarter, is minister of the Friends Meeting in New Castle, Ind. A graduate of Friends University and Boston University School of Theology, he together with Wanda Harvey has served pastorates at Oskaloosa, Iowa and Fairview, Ohio, before coming to New Castle.

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A Fall Institute for Parents and Teachers, under the auspices of the Education and Religious Education Committees of New York Yearly Meeting, will be held September 28-30 at Farmington Friends Meeting near Macedon, New York, twenty miles southeast of Rochester. Registration will be $.50; meals Saturday and Sunday $3.00. Leaders include Olaf Hanson and Bernard C. Clausen.

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The 40,000 word History of 57th Street Meeting of Friends in Chicago, which Irene Koch recently completed, was lost during the Koch's recent vacation as their apartment was re-decorated. The author wishes to express her profound regret for this loss and her gratitude to Friends who responded to her appeal for material. The Meeting, which is twenty-five years old this year, still plans to get out at least a shortened version of its history.

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Robert and Gladys Gray and three daughters of Pasadena, California are en route to Korea where Bob Gray will serve as Head of the American Friends Service Committee Mission for two years. Robert Gray, who has been with the Pasadena regional A.F.S.C. office for ten years, has been given a leave of absence from his position as Associate Executive Secretary. Both Robert and Gladys Gray are active members of the Pasadena Friends Church.

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The Lynn and Worcester Friends Meetings in Massachusetts sponsored an Institute on International Relations over the Labor Day weekend. Participating were Jean Fairfax, an American Friends Service Committee worker just returned from eight months in Africa; Cleo Kumalo, an African student from the Union of South Africa; and Jerome Davis, author and educator recently returned from a trip to the Far East.

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George Assousa, a graduate of the Friends Boys School in Ramallah, Jordan, won a scholarship for his junior year at Earlham College as the student with the highest grades in the junior class. Another Ramallah graduate, Mohydeen Ghandour, is enrolled at Earlham for the coming year. Noel Mansur, a graduate of the Ramallah Friends Girls School, graduated from Earlham College in June of this year, and has now returned to Jordan.

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Harold B. Kuhn of Asbury Seminary, Wilmore, Kentucky and his wife Anne ministered this summer for the eighth time among the people of Germany. They joined local workers in presenting the Gospel to refugees from the Soviet Zone, gave some time to tent meetings, and conducted Bible studies and revival services in a number of homes for homeless girls from East Germany. Harold Kuhn gave the Bible lectures at the 1955 sessions of the Five Years Meeting of Friends.

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Herbert Huffman, pastor of the First Friends Meeting in Indianapolis, has resigned that position to become Finance Secretary for the American Friends Service Committee in its New England regional office. His headquarters will be in Cambridge, Mass., and he will also serve as Acting Director of the regional office, beginning October 1. Cecil E. Hinshaw, former President of William Penn College and a well-known Friend, is now serving as Peace Secretary for the Des Moines regional office of the American Friends Service Committee.

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The Quaker Lecture Series sponsored by Minneapolis Friends Meeting will have as its speakers during the coming year Errol T. Elliott on November 11, speaking on "The Quaker Approach;" Mrs. Harold W. Ruopp on December 2, speaking on "The Life of Prayer;" and D. Elton Trueblood, speaking on "The Christian Discipline" at a date yet to be announced in the spring. Elizabeth Gray Vining will share in the Series sometime in the next year. Iowa Yearly Meeting Sunday will be held at Minneapolis Meeting on September 30 with Orval Cox as guest speaker. William Penn College Sunday will be held April 7 with Charles S. Ball as guest speaker.

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Harold Hatcher of Indianapolis has been named Director of the Job Opportunities Program of the American Friends Service Committee in Indianapolis, to succeed Phil Winkfield. A member of the Congregational Church, Harold Hatcher has been an attender at the independent Indianapolis Friends Meeting for fifteen years. He was formerly in Co-op work. The Indianapolis Job Opportunities Program has had considerable success in opening up employment on merit in local stores and offices. A recent report lists 86 clerical and sales persons placed, many of them the first members of minority groups ever to hold non-menial positions in the firms in which they now work.

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Another "first" in printing has been achieved by the Children's Department of the Board on Christian Education as

Coming Events

October 13-17: Quaker Men and United Society of Friends Women Conferences, Germantown and Wilmington, Ohio.

June 26-July 3: Conference of Friends in the Americas sponsored by Friends World Committee, Wilmington, Ohio.

Friends meeting in Jamaica must gain inspiration from the "Blue Mountains" pictured here by Francis Clark Brown, Quaker painter and minister who visited Jamaica in 1954. The Young Friends Conference described below was held in Kingston, from which mountains like these can be viewed.

he October-November-December quarrly issue of the *Penn Primary Teacher* r this year appears in printed instead mimeographed form. The new Teachr quarterly will be prepared entirely by riends. Beatrice Collins of Traverse ity, Michigan, is the writer for this rst printed Teacher; Olaf Hanson edits ie series. With the Teachers book the enn Primary Bible Stories and Penn rimary Activities will be used, material dited by the Children's Department om Bethany Press. The Friendly Yearook, another Children's Department ublication, has been re-named the riendly Handbook, and now comes in rinted loose-leaf form.

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Under the title "The Quakers Meet the ussians," the *Saturday Review* has reinted as its featured article in its isie of September 8 lengthy excerpts om the pamphlet prepared by the six riends who visited Russia in June 1955. he report, entitled *Meeting the Russians*, as published by the American Friends ervice Committee in May, and is availble from any A.F.S.C. office at 35c a opy. Clarence Pickett, Wroe Alderson, Villiam Edgerton, Hugh Moore, Stephen ary and Eleanor Zelliot are the authors. ther Quaker material appearing in eading publications includes an article y Elton Trueblood on "Christian Faith nd Daily Work" in the *Christian Century* or August 29, and an article on the riends Africa Mission in Kenya, to apear soon in *The Readers Digest*.

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Peter Funke of Hamburg and Lottelore olloff from West Berlin, two German oung Friends, will be travelling in this ountry during October and November nder the sponsorship of the Young riends Committee of North America. hey are concerned to share with Amerean Friends the experiences and thinkng of German Friends and to learn as uch as possible about American Quakrism. Both will be able to speak from rst hand experience about Communism, ince Peter Funke has attended a workamp in the Russian Zone and Lotte olloff lives continually with the probem in Berlin. The schedule for Peter unke includes New England, Baltimore, Vashington, Indiana, Chicago, Iowa, Vichita, and California. Lotte Rolloff will isit in Philadelphia, Washington, North arolina, Richmond, Canada and Ohio.

Friendly Fellowship

SHORTWOOD, COLLEGE, JAMAICA—Jamaica Young Friends Conference convened at Shortwood College August 13-17. About eventy young people gathered at the College for the conference, which began vith a day of training for leaders. Helen Abrikian spoke about the Young Friends programs and Zephaniah Cunningham brought the message for the Consecration Meeting at night.

The theme of the conference was "Compass points of Christian Living." The points were considered in the light of four ships—worship, discipleship, fellowship and stewardship. The group was divided into four discussion groups. Capital punishment was brought to the fore in the conference, as we are conscious that we have contributed to the social conditions that result in crime. We are resolved to begin just where we are with the aim of reaching out to humanity by Christian living and education.

Arthold Latham gave an inspiring message at a night session on Discipleship and the Rev. Mr. Shirley of the Christian Church spoke on Fellowship. One afternoon the Conference journeyed to the University College of the West Indies at Mona, and on another afternoon the business session was held at Kingston by the sea at Doncaster, after which the Young Friends went sea bathing. A musical concern by some well known artists in Kingston was thoroughly enjoyed by the Conference. Alma Norman also shared her experience with the Conference on the theme of Fellowship. Greetings came from Noel Silvera and other Young Friends near and far. A Festival has been planned by Young Friends in January, 1957, in Port Antonio, toward which the groups are working.

Zephaniah Cunningham

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LITTLE RIDGE, INDIANA—Recent interesting events at Little Ridge include a visit from Mildred White and Eleanor Zelliot. Mildred White spoke in the morning service and Eleanor Zelliot showed her pictures and made comment on her trip to Russia in the evening.

A Sunday School picnic was held on August 19 at Quaker Haven. The Quaker Men held their annual family picnic on August 24 at the home of Mr. and Mrs. Russell Harvey, with a corn roast at the outdoor fireplace as an added feature. Lowell Kester of White's Institute was the guest speaker. Mr. and Mrs. John Compton were guests as were some new residents in the community.

James Lowell Whitely of Lancaster, Pa., and David Luria of New York City had charge of the Sunday evening service August 26. They showed pictures taken on a hiking and motor scooter trip through Europe. Orville Fisher presented the devotions. Following this service our Youth Forum group and sponsors enjoyed a "back to school" party in the annex of the church.

Edrie Elliott

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BOONE, IOWA—The Missouri Valley Conference of Friends met at the Y.W.C.A. camp near Boone September 1-3 with ninety-nine persons registered. Since it was a family camp the number of registrants included several children and eighteen persons of high school and college age. The younger Friends had several separate sessions and the conference itself at one time divided into discussion sections on affiliation, religious education for children and the vocal ministry.

Leaders of the conference were Kenneth Boulding, who furnished the inspirational stimulation, and Homer J. Coppock, who represented the interests of the Friends World Committee. Virginia Williams was also in attendance from the Wilmington office of the Friends World Committee. Mixed with many sallies of good humor, Kenneth Boulding probed deeply in Friendly weaknesses, including "theological illiteracy," the characteristic of stinginess, and the need for historical perspective. Of great significance was his assertion that no message will be given unless it comes

as a witness of vital religious experience.

While the future of the group is uncertain, it was decided to meet again next year. Cornell Hewson and Edgar Palmer were continued as Clerks. Representatives were present from the independent meetings in Kansas City, Iowa City, Ames, Des Moines and Oklahoma City, and from Iowa Conservative Yearly Meeting and several other Friends groups as well. Some consideration was given to affiliation with established Meetings.

Homer J. Coppock

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EAST WHITTIER, CALIFORNIA—The Seventy-Five Class of the East Whittier Friends Meeting, with the assistance of the College and Hi-School groups, sponsored an old fashioned Ice Cream Social on July 20 in the La Habra City Park. The proceeds amounting to $437 went into the Church Expansion fund. Over 500 people attended to enjoy the ice cream and other foods, all of which were donated by neighboring markets and business concerns. The whole affair was such a success that the Church plans to make it a yearly program.

Bonnie Hofmann

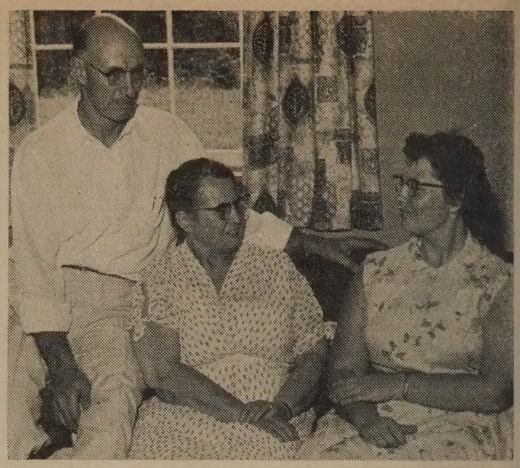
* * *

RICHMOND, INDIANA—The Indiana United Society of Friends Women met at Earlham College on August 17 for their annual meeting. Marguerite Mock led the group singing. Delores Bowman, President, opened the meeting with a quiet period of prayer. Daurine Austin gave the devotions using as her topic, "Go Ye." Shirley Lock, a missionary on furlough, spoke on "The Challenge of Africa."

The luncheon meeting of the U.S.F.W. of Indiana Yearly Meeting was held Aug. 23 at Earlham College with 450 women in attendance. Mildred Davidson expressed our thanks for the meal. The following new missionaries were introduced: Homer Biddlecum, who has served as pastor in Indiana Yearly Meeting and is going to Rafter Chapel and Three Points Meetings in Tennessee; John and Mary Caughey and their children, Johnny, Patty and Peggy, who are going to the African mission field. John and Mary Caughey spoke of their concern to teach in the African Friends school. Dora E. Adams introduced the new president, Luella White, and the other officers were also introduced: Vice President, Ethel Prignitz; Secretary, Audrey Scott; Treasurer, Pauline Norris; Children's Work, Marie Lewis; Youth, Geneva Miller; Peace and Christian Social Relations, Ethel Jackson; Literature, Esther Phillips; Stewardship, Mary Compton.

Audrey Scott

Second Generation Goes to Africa



Everett, Ruth and Gladys Kellum

Gladys Kellum is under appointment by the American Friends Board of Missions to Friends Africa Mission at Kaimosi, Kenya Colony, East Africa. She expects to sail from New York in October. She is a registered nurse and will work in Kaimosi Friends Hospital.

Gladys is a second-generation Friends missionary to Africa. Her parents, Everett J. and Ruth Kellum, went out to that field in 1928. Everett was for many years Superintendent of the Education Department of Friends Africa Mission, travelling thousands of miles every year, organizing and supervising the Friends schools in North Nyanza District. He saw these schools grow in number from about 125 in 1928 to 365 in 1952. In that year consolidation of our schools was begun, for the purpose of raising the standards so that the schools might qualify for grants-in-aid from Government.

Ruth Kellum as a registered nurse found many needs for her skill. For nearly twenty years she served in the Kaimosi Friends Hospital, besides fulfilling her duties as homemaker and mother of three children. The last seven years of their service on the field were spent by the Kellum family at Lugulu, some 54 miles north of Kaimosi. During those years Ruth was District Nurse of the northern part of the North Nyanza District.

The Kellum family returned to the United States in August, 1955, and are making their home in Wichita, Kansas. They have three children, David Lee, Gladys Ann and Lorna. They have given generously of their time to deputation work for the Mission Board.

Gladys Kellum was born in Africa and spent nearly 15 of her 24 years there. All her pre-college schooling except for the last year of high school was obtained there. At the end of Gladys' junior year in high school the family came on furlough to the United States and she received her high school diploma at Friendswood, Texas. She received her B.A. degree from Friends University in Wichita, Kansas, in 1952, and in 1955 completed a three-year course in Nurses Training at Wesley Hospital in Wichita. She qualified as a Registered Nurse and for the last ten months has been gaining valuable experience in nursing at Wesley Hospital.

Gladys Kellum is as much at home in Africa as in America. She looks forward to being again in familiar scenes at Kaimosi, among people she knows and loves. But this time, as she turns toward Africa, she goes equipped with a very special training and skill to devote to the service of mankind in the name of Christ.

Mildred E. White

It is easier to preach Christ than to become as he was.

John P. Hogan

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BIRTHS

CRAUDER—To Robert T. and Renee E. alm Crauder of Beirut, Lebanon, a aughter, Elaine Janet, on August 5. Ro- ert and Renee Crauder are members of e Chesterfield Friends Meeting at Tren- n, New Jersey.

FISHER—To Wendell and Mildred Fish- of Little Ridge Friends Meeting, Ind., daughter, Cinda, on June 28.

GOUGH—To Roy and Rosemary Gough Little Ridge Friends Meeting, Indiana, daughter, Tina, on July 8.

HINSHAW—To Edwin E. and Dorothy tratton Hinshaw of Williamsburg, Ind., son, Lindley Edwin, on Sept. 1.

KNIGHT—To Robert D. and Eleanor E. night of near Xenia, Ohio, a son, Ro- ert David, on March 14.

MARRIAGES

COX-FURBAY — Anna Cristine Furbay, aughter of James and Ethel Furbay of ooresville, Indiana, to Lowell Wade ox, son of Garfield and Jeanette Cox of hicago, on August 31, at Mooresvile, in e Friends ceremony, with Garfield Cox nd James Furbay taking part in the edding.

CRONK-NEWBY—Margaret Joy Newby, aughter of James and Bertha Newby of es Moines, Iowa, to Elwood F. Cronk, on of Nathaniel and Frances H. Cronk f Pleasantville, New York, on Sept. 2, the Des Moines Friends Meetinghouse, fter the manner of Friends. The couple ill live near Philadelphia, Pa.

PITTMAN-BOTTOMS—Carolyn Bottoms of lainfield, Indiana, to Jerry Pittman of amby, Indiana, in the Fairfield Meet- nghouse near Camby, Max Rees of Dan- ille officiating, assisted by Mark Shu- art of Camby.

DEATHS

CRAVEN—Nora Craven, on July 7, aged eventy-one. She was a retired minister f Iowa Yearly Meeting and a member f Chester Monthly Meeting. She was onverted at an early age and her dedi- ation to God found expression in the ministry of the Gospel where for thirty- ive years she served as pastor and co- astor with her husband, Willis K. Craven, within the limits of Iowa and Kansas Yearly Meetings. She had been n failing health a year, and the last six weeks had made her home with her daughter, Pauline Comly near New Providence, Iowa. Her husband preceded her in death in 1950 as did two sons, Robert Paul in infancy and Clarence N. in 1940.

LUMPKIN—Ida Mills Lumpkin, on Aug. 14, at Xenia, Ohio. She was the daugh- ter of William and Alice Moffit Mills and a birthright member of the New Burl- ington, Ohio, Meeting. Surviving are her husband, Albert; four sons; three broth- ers and one sister; and three grandchil- dren.

MOORE—Elizabeth Caldwell Moore, on June 19, at her home in Eldora, Iowa. She was born in Richmond, Indiana, Oct. 18, 1924, daughter of Dr. and Mrs. Clyde T. Caldwell. She graduated from Western Michigan College and was united in marriage with the Rev. John K. Moore in 1946. Her husband served Methodist Churches in Cedar Rapids and Eldora, Iowa. Surviving are her husband; a daughter, Martha Anne; her parents, who are members of West Richmond Friends Meeting; and her grandmother, Nettie J. Caldwell of Kalamazoo.

RICKS—Richard Arnold Ricks of Richmond, Virginia, on August 8, died suddenly, following a heart attack, aged seventy-one. The son of Richard Arnold and Eliza Catherine Crenshaw Ricks, he was born at "Prospect Hill," an old Harris-Terrell home in Caroline County, Virginia. His grandfather, John Bacon Crenshaw, was an outstanding minister of the Society of Friends during the trying period of the Civil War. He was a lifelong member of the Richmond, Virginia, Meeting of the Society of Friends. Being actively interested in the affairs of the Meeting, he served as trustee for many years. In 1918 he went to France to do relief work with the American Friends Service Committee. He was educated at Guilford College, Haverford College, Richmond College and the University of Virginia. At the two latter institutions he studied law and subsequently passed the Virginia State Bar. In 1925 he organized the Old Dominion Mortgage Corporation and became its first president, a position which he held as long as he lived. He was greatly loved and respected by a large number of friends in business and social circles. In 1942 he married Mary Vinzia Haven of Florence, Italy, who survives him. He is also survived by a sister, Katharine Crenshaw Ricks, and a brother, James Hoge Ricks.

SHARPLESS—Edith Sharpless, on August 19, at Moylan, Pennsylvania, aged seventy-two. She was the daughter of Isaac and Lydia Sharpless of Haverford College. She first went to Japan under the Japan Committee of Philadelphia Yearly Meeting in 1910, returning here after the outbreak of the Second World War. She went back in 1950 and continued her work in Japan until her retirement this year, serving there more than forty-five years in all.

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LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone Albany 3-62-42.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Anderson, Indiana — First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11:00 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m. John Spitler, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry.)

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square) Meeting for worship each First Day at 9:30 and 11 A.M. Telephone TR-6-6883.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois. phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois—Chicago Monthly Meeting, 108th and Artesian (one block west of Western Ave.); Take bus to 108th and Western; Phone CEdarcrest 3-9878. Bible School 9:45; Worship 11:00. Lorton Heusel, Minister, 10729 S. Maplewood Ave. Phone CEdarcrest 3-2715. Fellowship Dinner, Second Sunday, October thru April.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (followed 6 p.m. supper there) every first Friday. Phone BUtterfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.). Office phone: UN 1-0739. Unified Meeting for Worship and First Day School Sunday at 10:00 a.m. during July and August. Clerk: Rayburn W. Cadwallader, 3570 Zumstein Ave., Phone EA 1-7654. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; Phone MU 1-6528.

Citrus Heights, California — Friends Church, 7600 Old Auburn Rd. (4 mi. S. Roseville); Sunday School 9:45, Worship 11 and 7:30, C.E. 6:30, Prayer Mtg. Wed. 7:30. Glen and Mildred Rinard, Pastors. Phone 5634.

Columbus, Ohio — Highland Avenue Meeting. One square south of U.S. Route 40, on Highland Avenue, in Hilltop area, west part of city. Bible School, 9:15 a. m., Worship 10:30 a.m. and 7:30 p.m. Wednesday evening prayer service 7:30. Leonard Wines, Pastor. All Friends welcome.

Daytona Beach, Florida—Lounge room, Congregational Church, Palmetto St. and Volusia Ave. Meeting for Worship, 3 o'clock 1st and 3rd Sundays. Monthly Meeting the 4th Friday at 7:30. Clerk Chas. T. Moon, Church address.

Denver, Colorado—Friends Meeting, W. 46th Ave. and Eliot St. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets. Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone AM 26221.

Des Moines, Iowa—Friends Meeting. Unprogrammed. Worship 10 a.m. Classes 11 a.m. 2920 30th Street. South Entrance. Visitors telephone AMherst 6-3221.

Detroit, Michigan—First Friends. 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk. 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan — Detroit Friends Meeting unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA, Woodward at Winona. Visitors telephone Townsend 5-4036.

Downers Grove, Illinois—Downers Grove Preparative Meeting of all Friends. Sunday Meeting for worship 10:30 A.M. at Avery Coonley School, 1400 Maple Avenue. First-day school 10:30 A.M., joins meeting for fifteen minutes.

Gainesville, Florida—Meeting for worship (unprogrammed), First-day, 11 a.m., 218 Florida Union.

Grand Junction, Colorado — Friends Church, Orchard Avenue and 25th Street, Sunday School 10 am., Church 11 a.m. and 7:30 p.m. Pastor, Dwight Smith, 2810 Elm Ave. Phone 0520R5.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School 9:45; Morning worship 11:00; Wednesday evening worship. O Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina. Friends Meeting, 800 Quaker Lane, P. O. Box 5166. Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30. Cecil E. Haworth, minister.

Honolulu, Hawaii—Honolulu Friends Meeting, Y.W.C.A. on Richards Street, Honolulu. Meeting for Worship Sundays, 10:15 a.m., followed by Adult Study. Children's Meetings on alternate Sundays. Clerk: Christopher Nicholson, 5002 Maunalani Circle, Phone 745893.

Indianapolis, Indiana—First Friends Church Offices, 1241 North Alabama Street. Meeting place (temporarily) at White Cross Guild Center, 1701 N. Senate Ave., 9:15-10:15 a.m. — "Unified Service," church school for children up through intermediate age and worship service for adults and young people held simultaneously. Herbert Huffman, Minister, Gene Lewis, Minister to Youth.

Indianapolis, Indiana—Second Friends of West Indianapolis. Meeting place corner Lee and Lambert Sts. Sunday School 9:30 a.m. Service 10:45. Rev. Allen Reynolds, Minister.

Jacksonville, Florida — Meeting for worship and First-day school at 11 a.m. Y.W.C.A. Board Room. Phone EVergreen 9-4345.

Kansas City, Missouri—Penn Valley Meeting **of Friends each Sunday 9:45 at 306 W. 39th.** Visiting Friends always welcome.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Russell Gabler, Minister, RIchmond 70716.

Louisville, Kentucky—Meeting for Worship and First-day School—10:30 a.m. at Neighborhood House, 428 South First Street—Phone BE 7110.

Lynn, Massachusetts — 20 Phillips Ave. off Lewis St. Meeting for Worship each Sunday at 11 a.m., J. Floyd Moore, Minister. Phone Lynn 2-3379.

Memphis, Tennessee—Unprogrammed meeting for worship at 9:30 a.m. at 822 Washington. Secretary, Esther McCandless, 1729 York, BR5-9656.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 6-9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at the Y.W.C.A., 1355 Dorchester Street, West.

Mooresville, Indiana — Friends Church. Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting. Wednesday 7:30 p.m.

Newberg, Oregon—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting. Wed., 7:30 p.m. Charles A. Beals, pastor. Phone 3811 and 3911.

New Bedford, Massachussets—Spring Street Friends Meeting. Morning worship at 11 a.m.; Bible Study at 12. James A. Coney, Minister, 29 Tremont St., WY6-4041; Grace C. Lasell, Clerk. 7-9734.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 144 East 20th Street, New York City from May through September 30th each Sunday at 11:00 a. m.

Oklahoma City, Oklahoma—Meeting for worship Sunday forenoons at 9:30 in the Hubbard Hospital, 1501 N.E. 11th St., Oklahoma City, Oklahoma.

Pasadena, California — First Friends Church, 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship. Phone Sy 63372, Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship, 10:00 a.m., 17th Street and Glendale Avenue; James Dewees, Clerk, 1928 W. Mitchell Dr.

Portland, Oregon—First Friends Church, S.E. 35th Ave. and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthrone. Bus to S. E. 35th Place. Gerald W. Dillon, Minister, Phone BElmont 4-3107.

Richmond, Virginia — Friends Meeting, 2702 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, J. Hoge Ricks.

Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverhead, New York. Clerk Edwin Prellwitz, Peconic 4-6155.

Scarsdale, New York — United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Frances B. Compter, 17 Hazelton Drive, White Plains, N. Y.

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone Melrose 9983 Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Shrewsbury, New Jersey—Meeting for worship, 11 a.m: First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

Tucson, Arizona — Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

Washington, District of Columbia — Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California — East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30 Stacy E. Wesner, Minister, 15906 E. Russell St., Phone OXford 7-4550.

Whittier, California — First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Young people's group 6:30 p.m. Office address, 310 E. Philadelphia St., W. Oscar O. Marshburn, Clerk; Harold Walker, Minister. Phone 43-467.

Wichita, Kansas—University Friends Church, University Ave. at Glenn, Church School 9:45 a.m. Worship 11:00 a.m., 7:30 p.m. Youth Groups 6:30 p.m. Prayer Meeting, Wednesday 7:30 p.m. Ministers: Harold Walker, James Thomas, Lela Gordon. Office phone, AMherst 2-3373.

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